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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

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THE VEDIC MAGAZINE

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Principal
Gurukula Academy
Kangri.

Kangri
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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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KALIDASA'S HEROINES.

II URVASI

"Attempts to depict supernatural beings," says an eminent art critic, "rarely succeed. Sometimes the characters are merely beings to whom human instincts and human feelings are attributed, and who are therefore not supernatural at all. Sometimes they are allegorical figures, expressionless and impersonal. Sometimes they are a jumble of inconsistent elements, where the author's imagi-

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nation, working outside the sphere of nature, loses its bearings altogether ".

Now none of these faults disfigures the delineation of Urvasi's character. She is supernatural indeed, but then she is not unnatural. She is a curious composition of the human and the divine; and yet we feel that somehow she is also true to, and in harmony with, the supernatural sphere to which she belongs. For, truly speaking, she is an elemental being, and personifies the qualities of the air: lightness, swiftness, buoyancy and freedom. And yet she seems to have caught a strong reflection of human feeling and human affection, which gives an uncommon interest to her personality.

And there is a wonderful grace and charm about the heroine. " She is like a compound of essences, so volatile in their nature and so exquisitely blended, that on an attempt to analyse them, they seem to utterly escape us. " To what else shall we compare her then, all enchanting as she is ? To the silvery summer cloud, which, even while we gaze on it, shifts its hues and forms, dissolving into air, and light, and rainbow showers ? —to the May-morning flush with opening blossoms and roseate dews and charm of earliest birds ? — to some wild and beautiful melody, such as some shepherd boy might pipe to Amaryllis in the shade ? — to a mountain streamlet, now smooth as a mirror in which the skies may glass themselves, and anon leaping and sparkling in the sunshine ? — or rather to the very sunshine itself ? — for so her genial spirit touches into life and beauty whatever it shines upon ! "

The character of Urvasi is finely contrasted with that of her friend and companion Chitralekha, and their mutual attachment is beautifully hit off. These two nymphs are created out of the same materials and are equal to each other in the tenderness, delicacy and poetical charm of the conception.

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And yet there is marked difference between the two. Urvasi is more passionate; Chitralekha more imaginative. The character of Urvasi is addressed more to the feelings; that of Chitralekha more to the imagination. Urvasi is romantic; Chitralekha classical. Urvasi is silent; Chitralekha eloquent. Besides this there is one element in the composition of Chitralekha which is altogether wanting in that of Urvasi. That element is wit and humour. Chitralekha is witty and, like Priyamvada, " a speaker of flattering things ". Urvasi is reticent and reserved and resembles Anusuiya in this respect.

And over and above its own intrinsic loveliness, the character of Chitralekha has a relative beauty when considered in relation to that of Urvasi. In fact, half the beauty and delicacy of Urvasi's character remains concealed unless viewed in connection with that of her loving friend and companion.

Chitralekha is always anxious to promote the happiness of Urvasi, and always seeking to bring about the union of the hero and heroine. For, when forgetting the law that barred all female access to the groves of Kartikeya, Urvasi trespasses the bounds, and " is to a slender vine transformed ", it is Chitralekha who points the way out. Asked by Sahajanya whether there is no expedient to reunite the lovers, Chitralekha replies.—

" There is but one.
The sacred gem that owes its ruby glow
To the bright tint of Gauri's sacred foot,
Alone effects their union ".

The vine, however, is retransformed to Urvasi at the end of the period of curse by the casual embrace of the hero, who in his frenzy, goes to clasp the creeper to his bosom.

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"Vine of the wilderness, behold
A lone heart-broken wretch in me,
Who dreams in his embrace to fold
His love, as now he clings to thee.
And might relenting fate restore,
To these fond arms the nymph I mourn
I'd bear her hence, and never more
To these forbidden haunts return".

And lo! the vine is transformed to Urvasi once again. Kalidasa has shown great wisdom and skill in delineating the characters of Urvasi and Chitralekha, in which there is a curious blending of the human and divine; for, although they are ethereal sprites, "creatures of elemental light and air that run upon the winds, ride on the curl'd clouds, and in the colours of the rainbow live", they become in the hands of the poet veritable human creatures, clothed in flesh and blood, and endued with human passions, human affections and human sympathies. As such they evoke our sympathy and admiration.

And here is a curious intermixture of the human and the divine, the human element always dominating the divine for the time being and thus rendering human interest possible and abiding.

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KALIDASA'S HEROINES.

III MALAVIKA.

The great and secret charm of the play of "Malavikagnimitra" is the character of Malavika, the heroine of the piece. She is the principal figure of the drama and leaves an indelible impression on the mind by her extraordinary beauty, her virgin purity, her fawn-like innocence and her critical position in the royal household.

And there is something delightfully picturesque in the manner in which this simple, artless girl appears before the king in open court and keeps up the fame and reputation of her dancing master. And pathetic indeed are the circumstances in which she is placed. In her attempt to please the king, "the love-lorn maid incurs the displeasure of her royal mistress," Queen Dharini, who jealously keeps her confined in a lock-up for many a long and weary day. And the maiden's saint-like resignation and patient forbearance during her confinement are touches which rouse our sympathy for this lovely but unfortunate heroine.

O what a contrast the character of Malavika forms to that of the Queen Dharini! the mildness and forbearance of the one are skilfully set over against the resentment and jealousy of the other. The one is timid, gentle and submissive; the other, haughty, jealous and tyrannical. But Kalidasa is a thorough master of the mixed motives of human character and even Dharini is not without her good points, her redeeming features. And the poet shows us at last that the queen, who is so criminal in some respects

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and plays the tyrant at times, is not incapable of human sympathy; for she is at last reconciled to the amorous girl, forgives her and bestows her on the king.

The character of Malavika is a master piece and a happy stroke of moral and aesthetic sentiment. None but Kalidasa could have drawn her in the way that he has done. She shows the perfect refinement and delicacy of Kalidasa's conception of female character. For, the principal interest of the play, arises out of the unalterable fidelity of the maid to her royal mistress under the most trying circumstances. Though locked up and cruelly treated by the queen, she murmurs not, nor utters a word of complaint against her. And this supreme sense of duty, this undying fidelity, has its own reward. The queen's mind is at last assailed by the stings of repentance, her conscience is touched, and she herself brings about the wished-for union of the lovers, by bestowing the lovely damsel upon the king.

The play of Malavika and Agnimitra is one of the prettiest in the entire range of our dramatic literature, and no character in any other play of the Hindu Theatre is so lovely, so charming, so amiable and so intensely human as that of Malavika, the heroine. Sakuntala represents Virtue, Urvasi Tenderness, and Malavika Forgiveness.

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BAMBHOLA SERIES-I

My Toils for India

BY

BAMBHOLA

At the very outset let me tell your readers that the memoirs I am relating below are not mine. As a matter of fact I have no leisure and moreover get no time from my 'Buti' to indulge in such spurious nonsense. I had often been told by a friend of mine that I was an Indian and as such ought to interest myself with the welfare of my motherland. "Motherland" and "Indian" — I had never heard these words before. They were foreign to my dictionary and I stood bewildered at their mention. All the same I took a note of them.

Once as usual I took my "Thandai" after opening my prayers to Siva and am afraid took a bit too much. I could move no further and lay down where I was. I had not long been there when I thought the same gentleman appeared to me and repeated his sermon and began to talk to me of "patriots" and "patriotism". I told him point-blank that his talk interested me little; on the other hand it only disturbed me in my peace; but when he persisted I, vexedly, asked him what a "patriot" looked like and how it was possible for a man to serve his country? Thereupon he took out a type-written book from his pocket and said "Here is the memoir of one of the greatest sons and servants of India— a true patriot. Probably it will never be printed and is only meant for private circulation

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A friend of mine has kindly lent it to me". I took it from his hand and it read as follows :—

I have observed that a reader seldom peruses anything with pleasure until he knows whether the writer of it be a black or fair man, of a mild or choleric disposition, married or bachelor, with other particulars of like nature that conduce very much to the right understanding of an author. To gratify this curiosity, I propose, to give the readers some particulars of my life before I proceed to give them an inkling into the subject of the book.

I was born to a small hereditary estate, which according to the traditions of the village where it lies, was bounded by the same hedges and ditches in Sirajuddaula's time as at present and has been handed down from father to son, whole and entire, without the loss or acquisition of a single field or meadow during the past 200 years. My father Dr. G. P. Ghose C. I. E. won a high distinction as a Judge of the High Court and was notorious for his convicting nature. On his retirement at the age of 55 he began to bestow a thought on his country. He contributed no less than Rs. 5,000 towards an exhibition of indigenous industries and soon began to pass for a patriot of the country. It is evident from this that from the very childhood I was brought up in a patriotic hemisphere (atmosphere !) and when I was hardly twelve, I used to fall in reveries and think how to serve my country. At the age of 20 I took my degree and sailed for England. After 3 years I was called to the Bar and returned to India as a Barrister.

Then I began to practice and no sooner I found myself in an independent position than I began to devise means of realising the ambition of my youth to serve my country. By this time my practice was much extended as to leave me no time for other engagements but all the same I managed to steal a few moments to devote to the cause of

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my country. After the day's fatigue and toil I generally occupied an easy chair in my drawing room and invariably began to think of the destinies of my nation. I was often asked to preside over meetings but had, save on one or two occasions, always to refuse the offer for want of time as I was always full of engagements. But with all this my heart was always set on to serve my countrymen, and I was, I hope my readers will overlook my vanity, regarded as a greater patriot than my father.

But times soon changed and politics became a risky game and I was compelled to relinquish this only aim of my life. Perhaps I shall ever remain sorry for it. A younger generation had cropped up who, quite heedless of their lives, rushed headlong into the field, committed many rash acts and brought about a ruthless persecution of themselves at the hands of the rulers.

When I saw and realised how the follies of the rash and young blood were dragging the country into misery and ruin, my patriotic instinct was once more roused and I began to think of ameliorating the condition of my people. Unfortunately a terrible famine overtook my country at this juncture and the harrowing details of the casualties added fuel to the fire and made me all the more impatient. I often drove down round the city in my motor car to relieve the masses but there were so many standing in need of relief that I did not know how to distribute the little I had and I always had to come back disappointed.

It often occurred to me to call a meeting to consider the situation but the dread of its consequences always prevented me from taking any step in that direction, for supposing I were hauled up, no body appeared to me within reach to afford me the assistance I needed.

In such a conflicting state of mind a lucky thought struck me and I fell to its realisation there and then. I thought

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I might accomplish my object by the latest scientific method. I ordered an air-ship in which I thought I might mount up into air with some chosen friends of mine to consider the situation and where I should be free from the harrassing Police and Magistracy and beyond the pale of the Penal Code.

When I got an air-ship, I invited some of my old associates to help me in my patriotic mission. They all gathered at my place and we were just about to start when a knock was heard at the door and a Police officer, with some papers in his hand, was ushered in. 'What!' asked I tremblingly.

'It is nothing concerning you, sir,' replied the officer politely. It soon transpired that the officer had House-search warrants with him to search the houses of four of my friends. Thus I was obliged to give up the idea and did not dare to recur to it again for fear of being laughed at, and the constant anxiety for the welfare of my country proved too much for my health and I fell ill. So, for some time I kept quiet and had peace.

By this time the session of the Indian National Congress was drawing close and I, as usual, began to receive pressing invitations to join it. Big people from different places wrote to me pointing out that it was a critical period in the life of our nation and the situation required a close study and that my presence was indispensable at the deliberations of the National Congress. By the way, I forgot to tell my readers that I had attended several Sessions of the Congress formerly and was always given a prominent place on the platform. First I hesitated to accept the invitation. The Congress was in bad odours with the Government and I was unwilling to incur the displeasure of the officials by joining it, but at last my patriotism prevailed over baser motives and I consented to attend the Congress.

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But alas ! as I was about to start, I caught a bad cold and though the doctors advised me to proceed, I thought 'Prevention better than cure' and wired my inability to come owing to indisposition. And for a time I thought it best in the interest of my health to give up all thought of my country.

Month after month passed and the horizon of our country instead of becoming clearer grew dimmer day by day. There was a comparative lull in the country and no body dared to raise his voice. I once more became anxious about the welfare of my country. I mustered up all the courage I had and called a private meeting at my own premises " to consider over the situation ". The meeting had only just begun, after the election of the President, when a Police officer entered and desired a dispersal of the meeting. I was taken a bit aback at his sudden appearence and used all my legal knowledge to dissuade him from the task and showed him law on the point that the private meetings could not be thus dispersed; but the officer was obdurate and he told me that he cared little for law or my legal knowledge. He had secret orders from his superiors to disperse the meeting, who he said knew their law much better than I could presume to know. So the meeting was dispersed. The Indian leaders and the Indian Press adviced me strongly to bring a suit against the officer to test the legality of his procedure and I acted up to their advice. Further the officer while dispersing the meeting had gon out of his way and committed "House-trespass". I brougl a separate action against him for damages for Trespass I procured the best legal advice and counsels to conduct the cases and spent money like water which in the end amounted to 30,000 in round numbers. As to the first case, the authorities made short work of it and I soon found out that in some cases the British Law itself explained away as a fiction of law and dropped the matter at an early stage. As to the second case, being a pleader my

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self I was quite convinced of the wrong done to me and went on appealing and appealing against the order of each lower to the Higher Court. The matter lingered on for over two years and at last it was decided by the High Court in my favour and I was awarded Rs. 100 as damages. The Indian Press and the public in general congratulated me on my success and said that the decision would be a valuable piece of judgment in defence of our liberty of speech and would act as deterrent to the officers taking recourse to such procedures but resented that the amount of damages awarded was too small and advised me to prefer an appeal to the Privy Council against the orders of the High Court. But I, in view of the expenses to be incurred thought it prudent to drop the matter there and then. A minor section of the Press commented adversely and said that I had been deprived of a good portion of the saving of my life-long labour for nothing. Had I only spent a like sum on some educational or such like institutions I would have done a work of permanent good to my country. What weight would be attached to such judgments in face of Seditious Meetings Bill already passed and other arbitrary powers that are being daily conceded to the authorities? But I treated such comments with contempt and congratulated myself on having spent nearly the whole of my earning in defending the right of Public speech.

Soon it became clear to me that it was quite useless to work among Indians for India and Indians, since one cannot possibly do that consistently with the thought of personal safety and decided to go to England to ameliorate the condition of the masses.

No sooner I reached England than I threw myself heart and soul into my mission. First I took to addressing British audiences on the miserable condition of my countrymen to rouse the British conscience but, to

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my disappointment, I soon found out that the Englishmen had much of their own business to look after and had had no time to waste in hearing the long tale of Indian misery and one of them was heard saying sullenly "God helps those who help themselves." Having been frustrated there I seriously began to think which way I shall be most useful to my country.

'To bridge the gulf between the rulers and the ruled' appeared to me to be the most crying need of the hour and this I thought could be best accomplished by marrying an English lady. The very next morning I went in search of one and having come across a young lady fell in love with her. To cut the matter short we were married in a church. To some the idea of a Hindu getting married in a church may appear strange but for their satisfaction I may state here once for all that patriotism is the only religion I recognise and possess; and in my spiritual Code India comes first and religion afterwards. The lady was very concise in her demands insisting only on the disposal of my fortune, and asking that the regulation of my family should be entirely in her hands. Her father and brother seemed opposed to this match and would not see and dine with me for a short time, but at present they are all reconciled, and borrow considerable sums of money which my lady very often twits me with when she shows me how kind her relations are to me.

No sooner was the marriage ceremony over than my wife became anxious to leave her parental roof, for there, as she told me, much of her liberty was curtailed and her father could not afford to maintain her on the scale she desired. So we sailed for India. On my way I disclosed to her the laudable and noble object of bridging the gulf between the rulers and the ruled for which I had married her. For a time she kept silent—perhaps she was thinking of the important part she was called upon to play

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in the history of the amelioration of the Indian people—and then heartily sympathised with me and my object and assured me that she would do all that lay in her power to further my object.

We landed in Bombay. She was much pleased with what she saw there and swore that the Indians must be very rich. We left Bombay after a few days and reached home.

She next set herself to reform every room in my house and planted every corner with such heaps of China that I was obliged to move about my own house with greatest circumspection and caution for fear of hurting some of the brittle furniture. She made an illumination once a week to see company, at which time she desired me to be abroad or to confine myself to a room so that I may not disgrace her among her visitants of quality. Her footmen were such beaus that I never cared, rather, was afraid to ask hem any question. She turned out all my old servants. After sometime I represented to her the unreasonableness of the daily innovations which she made in my family, but she told me with a threat that I did not know who she was, and further added that that was the best way of bridging the gulf between the rulers and the ruled and unless I spent money in feasting Englishmen how was it possible on earth for me to ever succeed in my object. Then she took up the file of the Englishman from my table and showed me the several successful attempts that have been made in different parts of the country in this direction by the above means. I realised the soundness of her arguments and assured her in return that I was quite in sympathy with her scheme and that I was quite prepared to spend the last pie I had, for after all that was the only means by which the gulf could be bridged, but what I was surprised at was to be treated thus after such familiarities had passed between us. She clearly gave me to understand that

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she was an English lady and would be treated as was due to her birth and that she would stand no 'native' nonsense.

I have some children by her whom she christened with the surname of her family in order as she told me to wear out the homeliness of their parentage from father's side. She also wanted to change my name but I had patriotic motive to oppose her for I did not like the individuality of my race to be merged in.

Our children were trained up from their infancy with so many accounts of their mother's family and they know the stories of all the great men and women it has produced. Their mother told them how her father went to an expedition as a soldier and won laurels in the fields and how her old ancestors and countrymen avenged the treacherous deed of the Black Hole of Tragedy in the battle field of Plassey; and how they always took recourse to fair play and a conscientious open-handed policy in response to the iniquitous and disastrous policy of the perfidious natives. One day I was a little put out at a question of my daughter what my father looked like to have belonged to a ghost (gosh !) family and that I never entertained her with any stories of my family as my mama did. As for my eldest son he was so much spirited by his mother that had he not mended his manners I would have nearly gone to disinherit him. He once even drew his sword on me and told me that he expected to be treated like a gentleman. Upon my offering to correct him his mother stepped in and said that I ought to consider that there was a great difference between his mother and mine.

To complete the story, even my old associates who had worked with me through thick and thin for the country were scared away from my house and never cared to call at mine. My wife, never allowed me but once to attend any political meetings for she would not like to be hissed

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out in her society for my sake and that was when the "Boycott meeting" was held by the Anglo-Indians to request the Government not to permit the Boycott celebration. It is needless to mention that not a single Hindu or National festival was ever celebrated in my family and my house presented more the appearance of a Christian family on Dewali or Holi or Dasehra day than that of an orthodox Hindu family. All my money was spent over over-full and over-fed Johns, Tomsons and my needy relations who had depended on me previously never dared to approach me; and in my list of acquaintances Atkmson and Peters counted much more than Ghoses or Boses. I seldom called on any of my poor Indian friends or relations,

Thus ends the first chapter of my life. I had married her to solve a great social problem and to bridge the gulf between the rulers and the ruled out of mere patriotic motives but here I say that I used to cry often in my life " I long to be single again".

(To be continued.)

Bambhola.

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The Sinister Influences of Theosophy.

Can Theosophy raise India? Can it make the country's pulse throb with renewed animation? Can it make her soul thrill with the inspirations of the heroic, the majestic and the sublime? Such are some of the questions asked by thoughtful men all over the country; for, they are now beginning to see the evil effects of "this absurd and outlandish system of occultism and pseudo-science," and shake their heads in doubt.

Our own answer is in the negative. We are of opinion that Theosophy is proving positively harmful to our interests in more ways than one. Our country is now passing through a great social and intellectual revolution, and we want resolute 'men of action', and not idle, 'metaphysical dreamers', to raise the motherland and assign her a place among the great nations of the world.

But Theosophy seems to be utterly incapable of doing that. Its message to the people of India seems to be somewhat worded as follows:—

"How absurd in the face of your *mortality* is all the sweat and strife of this wicked world, all the petty contention for place and pelf, for power and glory. You are the children of Rishis and Mahâtmas. Your proper province is religion and philosophy. So cultivate metaphysics, study philosophy, practise religion, and be at rest." Or

"Come, worthy sons of Bharata, come,
Possess these shores with me;

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The winds and seas are troublesome,
And here we may be free.

Here may we sit and view their toil,
That travail in the deep;

And joy the day in mirth the while,
And spend the night in sleep."

It will thus appear that Theosophy, like the siren of old, attempts to lull the already slumbering Hindu to sleep; and is utterly incapable of rousing the Indian mind from the lethargy in which it has been buried for long ages. But this is not all. We fear Theosophy might lead to our further demoralisation, degeneration and decay; for, there is in it a potent germ of evil which, in course of time, if unchecked, must paralyse all national spirit and nip all manly activity in the bud. We now proceed to enquire as to what is the basis, or, in other words, what are the sources from which Theosophy is derived.

Theosophy freely borrows from Judaism, Christianity, Buddhism, Zoroastrianism, Hinduism, Mahomedanism, Kabala, Tantra and "from a hundred other false beliefs and superstitions". For, if you analyse Theosophy, what do you find? One-third Christianity, one-third Buddhism, one-sixth of Zoroastrianism, Hinduism and Mahomedanism, and one-sixth of "necromancy and pseudo-science."

Now can such a miserable hotchpotch of so-called religion and philosophy, of Kabala and superstition, of magic and mysticism, which may fitly be compared to the cauldron of the witches in Shakespeare's Macbeth, ever raise a people or inspire them with hope or enthusiasm? No, never. We are now entering upon a period of our history when clouds and darkness appear to roll away and a new morn seems to break upon the nation. At this juncture we want brave and energetic men with "souls of fire," not idle, "metaphysical dreamers" with "souls of

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clay," to steer the barge of Aryavarta, and bring it safely to the haven of peace and prosperity.

But we fear that those who have fallen under the sinister influence of Theosophy are lost for ever, for, they are miserably dwarfed in their growth and can never hope to rise to the full height of their stature. "In this elaborate tangle, the moral ego is submerged, the will power crushed and destroyed, and the freedom of thought and action nipped in the bud." And what but decay can come to a nation of such invalids?

Theosophy, to our mind, is the most ingeniously perverse system of religion—if religion it can at all be called and holds within its bosom potent germs of a most virulent and fatal but slow poison. As such it can only disintegrate and degrade and must in the long run convert the mild Hindu into a good-for-nothing fellow, superstitious, cowardly, idle and unenterprising. Not even the ruler of Pandemonium could have devised a more ingenious system for the confusion of the silly Hindu!

Theosophy is equally incapable of building the national character for it is the fruitful parent of hypocrisy and changes its policy with every breath of wind that blows. Besides this, it is a horrible mixture of theism, pantheism, polytheism, atheism, agnosticism, mysticism, witchcraft, superstition, free-thought, sense and nonsense; and, settling like a foul mist on the goodly promise of the land, it threatens to close up the fair buds of hope ere they are fully opened. Alas, that such a blight should have fallen on so fair a land!

No, Theosophy is not wanted for Aryavarta. It is not wanted because it comes into conflict with the new ideal of a united India, because it throws obstacles in the way of our moral and material advancement by diverting the attention of our youth from the field of action, because it turns the adolescent consciousness into

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a moral atrophy of uniform submission, and last but not the least, because it places our young men under the influence of " necromancers and miracle-mongers ".

No, the Hindus don't want foreign priests or priestesses; and Mrs. Besant in her attempts to teach them religion and philosophy is simply carrying coals to Newcastle. They already have more than what she can give them. And they don't want either her 'new religion, or her 'sublime philosophy' These she had better keep for the use of her own kith and kin beyond the seas. They badly need her 'divine wisdom'. Let Mrs. Besant first clear the Augean stables of the West. Let her first sweep the dirt that is fast accumulating in her own island-home. She need not trouble herself about the Hindus. They can take care of themselves.

There are people who hold the opinion that Mrs. Besant is a highly patriotic lady and that her main object in spreading Theosophy in India is to keep the Hindus in leading-strings by giving them " an overdose of mysticism and metaphysics " and thus render them utterly incapable of heroic and manly effort for the helping of their race. We do not go so far as that. But it is our firm conviction and belief that Theosophy carries in its bosom a subtle poison which must kill all national spirit and ultimately give the Hindu community a blow from which it would be difficult to recover. For, by common opinion, Theosophy is gradually undermining the moral courage of those that have fallen under its sinister influence and converting them into worthless ".drones and dummies " of an eminently unpractical type.

Theosophy is the *siren* of to-day. Outwardly she looks calm and innocent. But she is supremely cunning and entices the unwary to destruction by sweet smiles and lures him away to the dance that ultimately digs his grave. Beware the Temptress!

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And the Theosophist is the lotos-eater of the present time. Superstitious, cowardly, idle and unenterprising, he has practically retired from the field of action and wastes his precious moments either in "counting the superphysical planes" or "holding communion with the dead" A congenial occupation to be sure when the house is already on fire!

Children of Aryavarta, beware! Theosophy is neither religion nor philosophy. It is rank atheism. It has already unsettled the beliefs of many a pure-souled Hindu youth and its subtle poison is now gradually working its way into the veins of the Hindu community itself through the subtle medium of the C. H. C. But thoughtful men are now beginning to rub their eyes and see. And one of the reasons why the Central Hindu College of Benares has ceased to command the confidence, and consequently the support, of a large section of the Hindu public, is that it is conducted by Christian and Parsi Theosophists who know nearly as much of real Hinduism as the Greenlanders of the Koran or Dr. Cook's Eskimos of the Old Testament.

It should also be remembered that the institutions working under the influence of Theosophy can never be the nurseries of a self-respecting nation. They can only bring shame, humiliation, degradation and decay in their train. They can only emphasise our own incapacity and worthlessness all the more. For, nothing can better show the degraded state of the Hindu community of to-day and the bitter humiliation of the entire Hindu race than the fact that they now sit at the feet of foreigners to take lessons in the 'Gita,' and the 'Upanishads' to the utter neglect of their national teachers and preceptors? What a sight we here have for Gods and men to see! India is surely to be pitied, for always taking her worst enemies to be her only friends!

Let us look next at the education of our youth as it is conducted under the control and guidance of the

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Theosophist. Having caught the Hindu lad, young and inexperienced, he brings him up on "a mental and moral nutrition of theosophical fraud and falsehood", ultimately transforming him into "a worthless bundle of absurd beliefs and superstitions," and thus rendering him utterly incapable of any sustained patriotic endeavour for the helping of his race. Having thus killed all freedom of thought essential to efficiency and independence and destroyed real individual character in the course of this so-called education, he fills up the vacuum with the mental *virus* which inoculates the character to produce the kind of creature easily led by the nose.

Now this is but a detail in the great scheme of Theosophy in India which attempts to destroy what it may not control, and tries to nip in the bud all ideas of freedom and independence. For these reasons, we have grave doubts about the *moral* basis on which the C. H. C. is founded and worked; and we fear that the public money is wasted away and the young generation hopelessly crippled and decimated day by day.

One word more and we have done. Institutions, which have a sinister and anti- national object in view, put on a considerable amount of disguise, and simple people are therefore liable to be caught napping. But we must be on our guard for the future. We must first test the man or institution to whom we entrust the intellect and character of our youth, the faculties on which depends the direction of the energy essential to individual and national progress.

Our last word is meant for Mrs. Annie Besant, the High Priestess of Theosophy. You, madam, are engaged in a thankless task. The Indian patriot sees little to cheer him in the spread of your "divine wisdom" in this country. He thinks, and rightly too, that your Theosophy is unsuited to India, that here at least it can only disintegrate and degrade, and nip in the bud all healthful and expansive

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energies of the Hindu community, which you have been pleased to take under your special care and protection. For you must very well know that Matthew Arnold's hackneyed lines—

> " The east bowed low before the blast,
> In patient, deep disdain;
> She let the legions thunder past,
> And plunged in thought again,"—

are now completely out of date; and to plunge in thought is the last thing that the mordern Hindu youth now thinks of doing.

You, of course, try to strip off his clothes and make him meditate, in the jungle, on the monistic or the dualistic nature of the soul, the origin of the world, or any of those mystic ' Mahatmas ' with whose help you seek to confound the simple Hindu mind. You try to convince him that :—

> The East is East, and the West is West,
> And never the twain shall meet.

But he has tasted of the forbidden fruit, and refuses to be guided by you.

Besides this, you bring nothing new to the Hindu, nothing which he did not already know; for your whole teaching may be summed up in a sentence as follows:—

" You and the whole world are ' illusion ', and not till you can divest yourself of your ' ignorance ', can you gain ' deliverance ' from an endless succession of weary rebirths or enter by absorption into Nirvâna. Circumstanced as you are in this world, what have you got to do with history or politics, government or social progress, education or reform. Or, in other words, " since this world does not really matter, why worry yourselves about government and politics." This, at least, is the teaching contained in your

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well-known pamphlet entitled " The Place of Politics. in the Life of a Nation."

You of course desire that the Indian should not be imbued with the ideas of great political visions and aspirations; but the likelihood of success in this matter is as futile as the attempts of the Danish King of old to rule the waves. Keep, therefore, your grand-motherly advice to yourself. It is not needed here. Also keep to yourself your universal brotherhood which is a sham, a delusion and a snare. It has no attraction for us. It has lost all charm with us. It has been weighed in the balance and found wanting.

A Nationalist.

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Some characteristics of Kalidasa's Poetry.

"The beauty of Kâlidâsa's poetry," says an eminent critic,* "lies in its naturalness and simplicity. His style is chaste, his descriptions true to nature; his delineation of character minute and faithful; his similes apt and appropriate; and his manner graceful and commanding." Dr. Macdonell, speaking of Kâlidâsa's Ritusamhara or "Cycle of the Seasons," in his History of Sanskrit Literature, observes:—"That little work, which consists of 153 stanzas in six cantos, and is composed in various metres, is a highly poetical description of the six seasons into which classical Sanskrit poets usually divide the Indian year. With glowing descriptions of the beauties of nature, in which erotic scenes are interspersed, the poet adroitly interweaves the expression of human emotions. Perhaps no other work of Kâlidâsa's manifests so strikingly the poet's deep sympathy with nature, his keen powers of observation, and his skill in depicting an Indian landscape in vivid and glowing colours." Dealing with our author's plays, the same writer further remarks:—"The richness of creative fancy which he displays in these (dramas) and his skill in the expression of tender feeling, assign him a very high place among the dramatists of the world. The harmony of the poetic sentinent is nowhere disturbed by anything violent or terrifying. Every passion is softened without being enfeebled. The ardour of love never goes beyond aesthetic bounds; it never maddens to wild

*Prof. Weber

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jealousy or hate. The torments of sorrow are toned down to a profound and touching melancholy. It was here at last that the Indian genius found the law of moderation in poetry, which it hardly knew elsewhere, and thus produced works of enduring beauty. Hence it was that Shakuntala exercised so great a fascination on the calm intellect of Goethe, who, at the same time, was so strongly repelled by the extravagances of the Hindu mythological art."

It will thus be seen that the principal charactersitics of Kâlidâsa's drama and poetry are his naturalness and simplicity, his felicity of expression, his tenderness of feeling, the melody and dignity of his verse, his deep sympathy with Nature and her loveliest scenes, his marvellous power of delineating human character, his deep human interest, his originality of conception, his wonderful command of language, his intimate knowledge of the human heart, his wide range of imagination, the beauty and appropriateness of his similes, the soft celestial rosy hue of his pictures, his tender pathos, and his complete fulfilment of poetic intentions.

We will now take up each of these characteristics for separate treatment and give illustrations from the original where necessary.

1 Naturalness and simplicity.

Great poets are always natural and simple. Such was Vâlmiki, "the Morning Star of Song." Such again was Homer, who sang the glories of the ancient Hellenic race; and Virgil, the bard of the Eternal City. Equally natural and simple were Firdausi, Dante, Chaucer, and Shakespeare.

And Kâlidâsa is loved and admired because he is simple and natural, fresh aud original. In fact, he is the only Indian poet who has attained to the old Athenian

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ideal of beauty without extravagance. Perfect clearness is another allied characteristic. We are never under a delusion regarding the poet's meaning; and we enjoy his poetry as we enjoy the commonest things of the earth.

Here is an illustration:—

शशिना सह याति कौमुदी
सह मेघेन तडित् प्रलीयते।
प्रमदाः पतिवर्त्मगा इति
प्रतिपन्नंहि विचेतनैरपि॥
(कुमारसम्भवम्)

How simple! How natural! How pathetic!
Again,

श्यामास्वङ्गं चकितहरिणीप्रेक्षणे दृष्टिपातान्
वक्त्रच्छायां शशिनि शिखिनां बर्हभारेषु केशान्।
उत्पश्यामि प्रतनुषु नदीवीचिषु भ्रूविलासान्
हन्तैकस्थं क्वचिदपि न ते चण्डि! सादृश्यमस्ति।
(उत्तरमेघः)

And again,

पातुं न प्रथमं व्यवस्यति जलं युष्मास्वपीतेषु या
नादत्ते प्रियमण्डनापि भवतां स्नेहेन या पल्लवम्।
आद्ये वः कुसुमप्रसूतिसमये यस्या भवत्युत्सवः
सेयं याति शकुन्तला पति गृहं सर्वैरनुज्ञायताम्॥
(अभिज्ञानशाकुन्तले)

What a rare combination of beauty and simplicity of expression we have here! What freshness of conception and delicacy of sentiment! "Surely, poets are beings whose souls are more finely attuned to beauty than those of others, and who think and feel and write in a manner which is beyond other men." In other words, they are inspired.

2. *Felicity of expression.*

In the works of great masters like Vâlmiki, Kâlidâsa and Bhavabhuti, matter and manner always go hand in

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hand, and beauty and mleody of verse are invariably found combined with nobility of conception and delicay of thought. In inferior poets, however, matter is always sacrificed to manner and *viceversa*. We have in their numbers a mere cloud of words, which illustrates the truth of Pope's well-known lines.—

"Words are like leaves; and where they most abound much fruit of sense beneath is rarely found." Or they sacrifice manner altogether. But Kâlidâsa is entirely free from these defects. In his plays and poems, matter and manner go together; and his verses exhibit a perfection of art which is possessed only by "a few great geniuses in the realms of divine Poetic Art."

We will give an illustration:—

क्लमं ययौ कन्दुकलीलयापि या
तया मुनीनां चरितं व्यगाह्यत ।
ध्रुवं वपुः काञ्चनपद्मनिर्मितं
मृदु प्रकृत्या च ससारमेव च ॥

What a marvellous combination of thought and expression we have here!

3 Tenderness of Feeling.

Tenderness of feeling is one of the principal characteristics of our author. "He renders perfectly the changing moods of lovers, their yearnings for each other, their bliss in union, their misery in separation, and the emotions which result from the first shock of real love". But his pathos is tender and soul subduing, never voilent or tragical; and humanity shines in every passage of the Meghaduta, Raghuvansha and Shakuntala. In fact, Kalidasa leaves untouched the deeper emotions of the human heart. Perhaps his own tenderness of feeling checked him; perhaps the rules of poetic art prevented him from doing that. For, we do not find in his characters the melancholy of Hamlet, the mad-

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ness of Lear, or the misanthropy of the Timon of Athens. In him everything is subdued and according to rule and the feelings that he appeals to are generally easy to understand and common to all. This is the moderation— the golden rule— of great geniuses. Here is a fine specimen of this kind of golden poetry.

अन्तर्हिते शशिनि सैव कुमुद्वती मे
दृष्टिं न नन्दयति संस्मरणीयशोभा ।
इष्टप्रवासजनितान्यबलाजनस्य
दुःखानि नूनमति मात्र सुदुःसहानि ॥
(अभिज्ञानशाकुन्तलं)

Who can sufficiently admire the beauty, the delicacy, the pathos and the tenderness of feeling contained in the stanza quoted above !

4 Melody and Dignity

Kalidasa is also one of our greatest masters of melody. The sweet, clear note of singing that one finds in the Ritusamhara or the Meghaduta is simply enchanting. When the poet is at his best, one seems to hear " the whole song warbling through his spirit as a bird's ".

Bnt this is not all. In the best of his plays and poems, notably the Shakuntala, the Meghaduta and the Raghuvansha, the outward form is as perfect as the inward music is all pervading; and the matter and manner are in complete concord and harmony.

Professor Wilson, speaking of the Meghaduta, observes :— " The metre combines melody and dignity in a very extraordinary manner, and will bear an advantegeous comparison in both respects with the best specimens of uniform verse in the poetry of any language, living or dead" We will not make any quotations here. We cite the Meghaduta itself as an illustration. The march of the poem is grand and majestic. " It dashes along like the racing

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billows of the sea. It swells into fulness like the tide; and the ocean-roll of its rhythm majestically moves on from the begining to the end ".

5 Sympathy with Nature.

Kalidasa's representation of nature is linked with his representation of man; and his descriptions of nature and her varied scenes are invariably associated with human feelings and human affections. In other words, nature is inwoven with the thoughts and feelings of humanity.

And it is this power of forging together nature and man that adds emotion to poetry and makes it so lovely and so enchanting; for, " fine landscape-painting and fine figure-drawing alone are not enough to make a fine poem. Human interest and human passion must come in to make it what it ought to be ".

And Kalidasa seldom paints nature without man. True lover of nature as he was and a great artist, he scrupulously avoided the crowning fault of Bhavabhuti's descriptive poetry— " the unmitigated, merciless description of nature, trickling on for thirty or forty lines at a stretch without one touch of human interest ". Kalidasa also believes that there is a soul in nature which sympathises with man and shares all his joys and sorrows. His descriptions are therefore full of pathos and tender feeling.

And this characteristic of Kalidasa's poetry— this grouping of nature round the feelings and affections of men and women— is best illustrated by his Ritusamhara or " Cycle of the Seasons ". In this marvellous poem most of the similes are drawn from women; but each comparison fits at every point; and the things in nature which are used to illustrate these comparisons are not only described with extraordinary accuracy, choice and truth, but with such wonderful nicety that a skilful painter might paint

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from point to point what the poet has conceived and delineated. And nature is here made to reflect human feeling. "Vision after vision of nature, each of a greater beauty and sublimity than its predecessor, succeeds one another, and each of them is fitted to a corresponding exaltation of the emotions of the human soul".

We cite our poet's *Sharadvarnanam* in the "Cycle of the Season" as an illustration. The Yaksha's message to his distant bride in our author's Cloud Messenger" is also full of the tenderest sentiment where nature is made the reflection and illustration of a love-lorn human soul.

6 *Delineation of Character.*

Kalidasa is a perfect master of *characterisation.* His characters are fully as broad and human as those of Shakespeare; and he is "pre-eminent among Indian play-wrights for the distinctively dramatic qualities of vigour, life and action". His 'Shakuntala' is a magnificent play with well-drawn characters, and many poetic beauties of a high order. His Vikramorvashi' displays marvellous skill in character-painting and in giving effective expression to depth and force of passion; And his Malavikagnimitra is a fine specimen of a mild and delicate handling of human charcter.

Kalidasa's heroes are Dushyanta, Pururavas and Agnimitra; his heroines, Shakuntala, Urvasi, and Malavika. The number of minor characters is very considerable. But chief among them are Mathavya, Kanwa, Sarvadamana and Priyamvada. They all belong to the drama of Shakuntala, which by common opinion, is the best of our author's plays in point of *characterisation.* We will now briefly sketch the characters of Kanwa, reserving others for separate and special treatment.

Kanwa.

The character of the saintly Kanwa, the foster-father of Shakuntala, is admirably delineated. Whenever we

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think of the sage, it is always in his paternal character; and all the interest which he excites turns upon his situation as the foster-father of the heroine. Every circumstance in which he is placed, every sentiment he utters, has a reference to her and he is represented throughout the whole of the Fourth Act of the play, in which he is first introduced to us, as constantly ministering to her happiness and welfare. How full of nature and truth, for instance, how full of poetry and pathos, is the hermit's grief on the eve of Shakuntala's departure for her husband's home.

यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कण्ठया
कण्ठः स्तम्भित वाष्पवृत्तिकलुषश्चिन्ताजडं दर्शनम्
वैक्लव्यं मम तावदीदृशमिदं स्नेहादरण्यौकसः
पीड्यन्ते गृहिणः कथं न तनयाविश्लेषदुःखैर्नवैः ॥

And as the time of separation draws near, the whole grove seems to share the anguish of his heart. "In sorrow for her loss, the herd of deer forget to browse; the peacock on the lawn ceases its dance; the very trees around shed their pale leaves, like tears upon the ground."

(Monier Williams).

Then how full of paternal regard and affection is the hermit's advice to the departing Shakuntala'.

शुश्रूषस्व गुरून्कुरु प्रियसखीवृत्तिं सपत्नीजने
भर्तुर्विप्रकृतापि रोषणतया मास्म प्रतीपंगमः
भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी
यान्त्येवंगृहिणीपदं युवतयो वामाः कुलस्याधयः ॥

But the full display of the sage's magnanimous soul, of his saintly purity and his tenderness of feeling is skillfully reserved for the last.

अर्थोहि कन्या परकीय एव
तामद्य संप्रेष्य परिग्रहीतुः ।
जातो ममायं विशदः प्रकाम्
प्रत्यर्पितन्यास इवान्तरात्मा ॥

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Kanwa is not only a lover of his own kind; his sympathies are wider far. His large heart is prompted by feelings of love and compassion for all that lives and moves. He is a saint from whom there rays out so strongly the spirit of sympathy and benevolence that the living things of the fields and forest follow him wheresoever he goes. The wild beasts of the jungle hurt him not. He walks unharmed among snakes and venomous reptiles. Birds come and seek refuge in his arms. The timid deer eat out of his hands. His paternal care and affection are equally shared by the plants and creepers of the hermitage. In fact, he is the friend of all, the protector of all, and his gentle heart throbs with sympathy for all that lives and breathes.

Kanwa is an amiable character. Like Shakespeare's Prospero, whom he so closely resembles, he is an embodiment of wisdom, piety and benevolence. "His manners convey an impression of serenely wise goodness and self-centred detachment from the material interests of life.

Indeed he carries this detachment too far, devoting himself wholly to calm contemplation and intellectual pursuits, "apart from the world's ignoble strife" and remote from the haunts of worldly men.

And yet Kanwa is not a colourless, passionless character. His attachment to Shakuntala, his joy in the happiness of her union with Dushyanta, his emotion at parting from his child, are all strong feelings which betray the intensely human elements in the divine composition of the man. And strong indeed must have been his resentment against Dushyanta when he, under the spell of a curse, repudiated his darling Shakuntala. But he is too good to indulge this passion by avenging himself.

And in this respect, he is superior to Prospero who permits the raising of a storm to confound his enemies.

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To Kanwa, however, revenge is only "a wild justice," which does no good to the doer—nay, often times proves harmful and derogatory—since it is a breach of self-control, which is the highest attribute of man.

And Reason tells Kanwa "that the rarer action is in virtue than in revenge"; and as a wise man he obeys the voice of Reason, subdues his lower self, and forgives the man who injures him and his child.

This elevation above the petty personal motives of life, to which Kanwa has attained by self-mastery, by *yoga*, and by the pursuit of lofty ideals, makes him an extraordinarily impressive character; and "a sort of divinity seems to hedge him round", which makes him not only venerable and attractive but at the same time "awe-inspiring and sublime."

An Admirer of Kalidas.

(*To be continued.*)

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VIEWS AND REVIEWS.

We have received the "First Annual Report of the Seva Sadan Society" of Bombay, which is doing excellent social, medical and educational work for the poor of the Southern Presidency. The society has established branches at Ahmedabad, Surat, Poona and other places, and the distinguishing feature of the movement is the noble, philanthropic work done by ladies of all classes, without distinction of creed or caste. Among the chief workers are Hindu, Mahomedan and Parsi ladies and gentlemen; and although the institution is only an infant, it is a veritable "infant Hercules" and augurs well for the future. We will now make a few quotations from the Report to show the nature of the work the Sadan is doing. A philanthropic lady worker writes:—

"A poor old widow of 60 or 65 was a cook in a family; the head of the family died, and her services were dispensed with. She had two sons. One died. The other turned out to be a very bad man. Poor soul! she now begs from house to house and from shop to shop. Her clothes are all tattered. I took her home, and gave her some of my own clothes, and I am going to help her with one rupee a month. If my mother would only permit, I would keep her with me and feed her."

Another sister of the society writes:—

"A very poor woman with three children is living in K..... Her husband used to earn Rs. 20 a month, but has recently taken to drink. He was so disorderly that he has been sent to jail by the Police. The wife has scarcely got out from confinement, and the new born babe is very poorly. The landlord has driven her out because she has not paid the rent for two months. I wish to put her in a house, give her food and clothing to last for a month and then to make her work."

So much for social service.

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The Society is also doing good work for sick people. The Sadan Dispensary which was opend in September 1908 treats a large number of outdoor patients; and the Female medical ward is very successful.

But the noblest piece of work which the Seva Sadan has done and is doing is the educational. The first term of the Training Institute commenced on Nov. 9, 1908; and as many as 21 lectures were delivered during that term. All the lecturers were ladies.

"Besides these general lectures," says the report, "which were open to the public, there were special lectures delivered, twice a week, to a class of grown up ladies, on each of the following subjects.

First Aid–By Dr. Hilla Banaji Batlevala, L. R. C. P., L. M. S.
Nursing—By Dr. Kashibai Nowrange, B. A., L. M. S.
Physiology--By Dr. Manakbai Temkariwala, L. M. S.

There are also classes for teaching languages to married and other ladies, not likely to attend any other schools. At the same time knitting and needle-work are not neglected.

Now all this is being done for the poor as a labour of love and the only reward that the noble workers can expect is the approbation of their own conscience coupled with the blessings of the most High.

And as every good work receives the blessings of God, two gentlemen of high position have already volunteered their services and are working hard for the Seva Sadan Society. One of these is Sardar Jogendra Singh, the well known writer of two fascinating Indian Romances and the other Nawab Zulfikar Ali Khan, a philanthropic Mahomedan gentleman of wide repute.

Sardar Jogendra Singh has already thrown himself, heart and soul, into the work of this benevolent institution. He writes:—It is about 2 years ago that Mr. Malabari spoke to me of his great scheme of Seva Sadan or a Home of Service. The nobility of the idea appealed to me and my friend Nawab Zulfikar Ali Khan, and we made up our mind to do our best to popularise this noble and most uplifting ideal of devoted work in the service of humanity. Who can measure the infinite possibilities of a scheme which could unite a Hindu, a Mahomedan, a Sikh and a Parsi to work in

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harmony for the realisation of a great ideal? In a country like India, full of narrow creeds and still narrower vision, the Seva Sadan Scheme proclaims the dawn of a new day. The Sadan is to be a home of service; it recognises no creeds, no limits; its creed is to serve; its ideal is to uplift and to broaden the life of the Indian people.. A scheme like that of the Seva Sadan cannot be defined; it can spread out in innumerable branches, carrying life and love, light and brightness in all the spheres of life. For the present, the idea is to have a place for training ladies as workers, nurses, teachers, and missionaries, and to provide for them a home to serve as a centre of work."

He has also collected large sums of money to keep the institution going and considerably popularised it among the gentry and the nobility of the land. We will make one more quotation from the Sardar Sahib's correspondence. He writes: " As I happened to be in Simla I waited on Her Excellency, Lady Minto and explained the object of the scheme. Her Excellenoy was very much pleased with the idea, herself subscribing 500 rupees, and expressing strong wishes for its success, thus showing the great sympathy and keen interest which Her Excellency and Lord Minto feel in all that concerns the well-being of India. Owing to diverse engagements, we were not able to start till May last when Nawab Zulfikar Ali Khan joined me at Delhi. We visited the Raja of Awagarh in the Agra District, who, with his usual generosity, promised to do his best; but alas! he has gone the way of all mankind, and his sons are still minors. The Raja has left 10 lakhs for a Rajput College, and would have done all that he could for the Seva Sadan. From Agra, we passed on to Abu, where most of the ruling chiefs of the Rajputana states were to be found. H. H. The Maharaja of Bikaner, H. H. The Maharaja of Jodhpur, H. H. The Maharaja of Kishngarh, H. H. The Nawab of Tonk, and all the other chiefs were very kind, and spoke of our scheme with great enthusiasm. H. H. The Maharaja of Bikaner heading the list with a second instalment of 5000 rupees; H. H. The Maharaja of Jodhpur giving another 4000; and the Nawab of Tonk and the Maharao of Dungarpur giving Rs, 1000, each, as first instalments. The Hon'ble Col. Pinhey and all the other political officers were very kind, and we hope that, when we visit Rajputana again, the question of financing the Seva Sadan will be finally settled. From Abu we came to Indore, and placed the matter before the Council; and the prime minister,

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one of the best and ablest workers that we have ever come across, promised to send us a donation. H. H. The Maharaja of Katah, a fine type of a Rajput prince, expressed his sympathy and promised help. From Indore I had to return home; but, I hope next winter, to go out again, and explain the scheme, which has only to be explained to receive full sympathy and approval." May God bless the Seva Sadan Society and its philanthropic workers!

We have received with thanks from the enterprising publishing firm of Messrs Ganesh & Co., of Madras, a copy of their recent publication entitled "The Trumpet Voice of India". In this volume are brought together the speeches made by our illustrious countryman, Babu Surendra Nath Banerjea of Calcutta, during his recent visit to England as the Indian delegate to the Imperial Press Conference.

The booklet will be found of great use by all who are interested in Indian politics, and the rising generation will draw ample inspiration from its pages. As regards the service done by the great patriot and orator, we can only say that it is unequalled. No public man of our generation has done so much for the uplifting of India and the helping of the race. The nature of the work done by Mr. Banerjea will best appear from the following quotations we make from the pamphlet before us:

Defending the Indian Press from Lord Cromer's "historic attack", he said :— I am sorry to interpose with some observations which may not appear to be very pertinent to the question we are just considering; but an invitation was extended to us— I will not use the word challenge—by Lord Cromer that we should say whether in our opinion the anarchical developments which have recently taken place in Bengal are due to the irresponsible utterances of a certain section of the Indian Press. Sir, to that query, to that question, my answer is an unqualified and an emphatic "no". I will not defend what has been said in the Press. I say to my brother journalists gathered from all parts of the Empire—let me put this question to them. Are they prepared to defend everything in the Press— on questions of public importance ? Are we an infallible body ? Do we not commit great and gorgeous mistakes which we have reason to deplore to the end of our lives ? I am not here to defend the irresponsible utterances which unfortunately have found a place in some of the Indian newspapers. But, sir, let me say this,

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that some of these newspapers form a very insignificant minority; their circulation is limited; their hold upon the people is circumscribed. Let me not for one moment be understood as standing up here in justification of these anarchical developments. I express the sense of my province, of the better mind of Bengal and of India, when I say that we deplore these anarchical developments; we have condemned them in our columns with all the emphasis we can command. They are in entire conflict with those deep-seated religious convictions which consciously or unconsciously govern our every day lives. And without offence may I be permitted to say that anarchy is not of the East, but of the West. It is a noxious growth, which has been transplanted from the West to the East, and I hope and trust that under the salutary and ameliorating treatment of Lord Morley these anarchical developments will be utterly crushed out ".

Addressing Indian students at the New Reform Club, after the foul assassinations of Sir Curzon Wyllie and Dr. Lalkaka, Mr. Banerjea said :— "We are Orientals wedded to the loftiest traditions of morality. We remember, and we remember with pride, that India has been the home of the highest ethical conceptions; that she has been the cradle of some of the great religions of the world which have played so prominent a part in determining the character, ideals, and aspirations of so large a section of the human race. According to our ideas murder is murder— no matter what may be the determining motive, no matter by what specious plausibilities it may be sought to be justified by any apostle of the new principle of morality. The dominating principle of all religion is the great truth which the Hindu sage taught 500 years before the birth of Christ, and the moral and ethical domination of that sage's teachings extends to this day over three-quarters of the human race. Our principles, our instincts, our deepest religious convictions are all associated with the maintenance of law and order, and these bright considerations of religion have imposed upon us the obligation to denounce lawlessness and violence ".

The two quotations we have made above will, we hope, give our readers some idea of the good work done by Mr. Banerjea while sojourning in the land of our rulers. " Handsome is that handsome does ".

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THE MESSAGE OF THE EAST

BY

DR. ANANDA K. COMARASAWMY, D. SC.

This is a remarkable production. In this little book of 50 pages, the learned Doctor deplores the causes that led to the decline and fall of India; and among these causes, the chief cause, says he, was the decay of the fine arts, particularly painting and sculpture. He says: " Go into a Swadeshi shop—you will not find the evidences of Indian invention, the wealth of beauty which the Indian craftsman used to lavish on the simplest articles of daily use, the filmy muslins or the flower-woven silks with which we use to worship the beauty of Indian women, the brazen vessels from which we ate and drank, the carpets on which we trod with bare feet or the pictures that revealed to us the love of Radha, or the soul of the eternal snows. You will not find these things, but you will find every kind of imitation of the productions of European commerce, differing only from their unlovely prototypes in their slightly higher price and slightly inferior quality ". He further says:— Look round about you at the vulgarisation of modern India— our prostitution of art to the tourist trade— our use of the Kerosine tins for water jars, and galvanised zinc for tiles— our caricature of European dress— our homes that can only be described as something between a barrack and a suburban villa, furnished and ornamented in the style proverbial of sea-side lodging houses, with cut glass chandeliers, China *clays* and artificial flowers- our devotion to the harmonium and the Gramophone— these things are the outward and damning proof of " some mighty evil in our souls".

But Dr. Coomarasawmy is not an out-and out pessimist. He hopes that India can yet rise and take her place among the great nations of the world. And the remedy he suggests is the revival of " Fine Arts " by the Indians themselves without extraneous aid

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or inspiration. " Leave off asking Government ", says he, " to revive your arts and industries; all that is worth having you must and can do for yourselves; and when you have achieved all that you can do, no Government would refuse to grant you the political rights you desire, for the development of your artistic faculties will give back to India the creative force her people have lost. It will infuse into all your undertakings the practical sense and power of organisation which are now so often wanting ".

The Doctor further says that an artless nation is a lifeless nation; and his exhortation to his countrymen is certainly hopeful and inspiring. " Therefore I say, awake while there is time. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted ? And even if you persist in believing that everything European is fair and everything Indian barbarous, yet remember that the highest ideal of nationality is service. You will be judged, not by what you successfully assimilate, but by what you contribute to the culture and civilisation of humanity. Not merely is it impossible for you to reproduce (you can only caricature) the outward forms of Western civilisation, but it is a mistaken aim. In the lofty words of Shri Krishna— "Better is one's own duty, though insignificant, than the duty of another, even though performed with brilliance ".

Lastly, he sums up his ' Message of the East ' in the following significant words :— " The art which arouses sensuous pleasure only is limited in time and space. True art, by " unveiling and interpreting the innermost being of this whole world ", transmutes the momentary into the universal and awakens in us an inexplicable and indescribable emotion— we are lifted above and out of ourselves. In a disinterested and selfless contemplation of the sublime, freed from individual desire or fear, we attain a momentary *Samadhi*, from which we again awaken to the ' hard facts of the real ' world. But we can never forget these moments in which our Self has been forgotten, when we have stood for a moment apart from the ephemeral and unreal things of time and space. It is by these experiences that our Self is realised and widened, praising what is beautiful, we receive it into our souls, and nourished by it, becoming worthy and good men; knowing by such intimations of immortality that the goal of our existence is to be sought beyond the limitations of empirical experience, in a freedom from the bonds of the individual self, the

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sense of I and my. These things are the message of the East". Altogether the book is worth reading; and we congratulate Messrs. Ganesh & Co., the enterprising publishers of Madras, on the excellent booklet they have brought out. It is full of patriotic sentiments and is likely to rouse Indian genius to activity, which, according to the author, will prove a panacea for all the ills we are suffering from just at present.

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WHY I AM NOT A CHRISTIAN.

Mr. P. Venceto Rao, one of the foremost and most cultured Indian literary men, contributes a learned, interesting and well written article on the above subject to the September number of the " Fortnightly Review ". The article is a closely reasoned indictment of Christianity and bears evidence of deep scholarship, extensive reading, and wide culture. At the very outset the learned writer thus sets forth his indubitable claims to speak on the subject :-

Born a Hindu and bred a Hindu, I was brought, at an early age, under European influences, and my debt to western culture is very great. My first acquaintance with the language and literature of England was gained at a missionary school. In maturer life I have had the advantage of spending several years in Great Britain. I have also visited France, Italy and Germany; and I think I may say I have read most of the books produced by the great writers of these countries and yet I remain a Hindu to the scandal of some of my Christian friends of proselytising tendencies ".

He then takes the fundamental doctrines of Christianity *seriatim* and mercilessly exposes their absurdity. Speaking of the account of creation given in the Old Testament he says :

It represents to us that in the beginning the earth was a formless watery waste, until the spirit of God moved upon it and the Divine fiat went forth, " Let there be light : and there was light, and God saw the light that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night; and the evening and the morning were the first day. "

Of course, this theory that the origin of all things was in water is old enough, and by no means peculiar to the Hebrews. But we

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know that it is quite false: we know that "in fluid heat this earth began", as a molten incandescent mass, irradiated by the sun and other heavenly bodies far vaster, which the writer of the first chapter of Genesis supposed not to be in existence when Day and Night were created: we know, too, that Night is merely the shadow of the earth, which as it circles round the sun, is thrown into shade by its own apacity. Having given this account of the origin of light and darkness, of day and night, the Hebrew writer tells us that the work of the second day of creation was the construction of a firmament, of which he conceives as a dome-shaped roof, arching over the waste of water beneath, and having above it another great supply of water; a sort of reservoir from which rain should afterwards descend. We know that this supposed solid structure of the firmament is an optical delusion, that it has no existence. The creative work of the third day is the gathering together of the terrestrial waters into oceans and seas, and the appearance of dry land, with trees and vegetation: of the fourth, the placing of light in the supposed firmament, the greater light to rule the day and the lesser light to rule the night: to which were added, as supplimentary luminaries, the stars! He made the stars also. "On the fifth day the fish and fowls are brought into being, and on the sixth the various other species of animals and Man who is to have dominion over the whole creation. If all this is not legend, what is it"?

The writer rightly thinks that we may say the same of the story of "man's first disobedience", with its forbidden tree and speaking serpent, and the expulsion of Adam and Eve from the Garden of Eden, and the Cherubim, with their flaming swords: of the story of the Deluge: of the story of the Tower of Babel: of the story of the Ten Commandments written on stone by the finger of God: of the story of the magic rod of Moses and the ten plagues of Egypt: of the story of Joshua arresting the motion of the sun, and of Jonah's three days' sojourn in the interior of a whale. Speaking of miracles which are often blazoned forth as conclusive and irrefragible proofs of the Divine origin of Christianity; Mr. Rao says:

Can any one who is ever so little of this age regard thaumaturgic displays as evidence of a Divine mission? If, indeed, the law of conser-

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vation of energy be true—and who can doubt it?— we must all allow that miracles ,in the theological sense of the word do not happen..... Of the miracles attributed to Christ by the earliest biographer whom we call St. Mark, the greater number may, with much probability, be resolved into faithhealing...Legend is writ large on the pages of the evangelists—even of the comparitively sober and unadorned St. Mark—with their dreams and their demoniacs, their variations from history, their incompatibility with physical science; with the glaring inconsistencies exhibited in their birth stories, their geneologies, and their accounts of the Reserruction, to say nothing about the Ascension—which, indeed, is vouched for by one of them—a journey on a cloud without any intelligible goal.

Regarding the journey on a cloud the writer points out in a foot note that a celebrated Irish mathematician, Sir William Rovan Hamilton, addressing himself to calculate how far Christ could proceed into space in a certain time, if rising at the rate apprently contemplatd by the evangelist, arrived at the conclusion that He would not as yet have reached the nearest of the fixed stars. Coming to the claim put forward on behalf of the Christian scriptures that they are revealed—"the word of God Himself, the Supreme Truth," the learned writer says that those who hold this belief look at things through a haze of religious platitudes. Says he:—

And if we consider the history of the Christian sacred books, surely the orthodox thesis about them becomes, if possible, more incredible still. The Bible is not a unity. It is an exceedingly composite structure. To speak first of the Old Testament. The Hebrews were quite a young race compared with the Babylonians from whom they borrowed many of their legends—such as the creation story, the Garden of Eden story, the Deluge story, and most of their laws (notably the Ten Commandments) and usages.

He might have added that the oldest book in which the story of the Deluge is found, albeit as a beautiful allegory symbolising profound metaphysical truths, is the Sat Path Brahman. It has now been established beyond

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the least shade of a shadow of a doubt that this story was originally derived from Indian sources.

The writer then discusses at great length and with considerable force of logic the solution of the world's enigma presented by Christianity which is based upon the story of the fall of man, attributed in Genesis to the temptation of Eve by a speaking serpent and to Adam's eating of "the fruit of that forbidden tree, whose mortal taste brought death into the world and all our woe." Says Mr. Rao:—

But we are told—of course we are told by some excellent men—that this is an allegory of the childhood of the human race, veiling a moral fact? A *moral* fact! Consider what a picture it presents—take it how you will—of the creative Deity, who foreseeing, or rather, seeing—"in Him is no before"—that man would fail in the trial of obedience, would fall from original righteousness, as the phrase is, deliberately subjected the work of his own hands to that trial. Nor is this all. According to the teaching of Catholic theologians and, as I suppose, of the more orthodox varieties of Protestants the original creative act has been in effect, ever repeated since man fell under the primeval curse, and is being repeated now, all over the world, daily, hourly, nay, every minute, every second. This is what is called the Creationist doctrine that whenever any man chances to beget a child, the Divine power is in attendance, and immediately creates a soul to inhabit the body so called into existence, a soul the miserable destiny of which, during life, the unspeakably awful fate of which, in the vast majority of cases, after death, is of course, well known to the creation. I can call to mind nothing in our Hindu legends so gross, so grotesque, so gruesome. "God is God", says Cudurth, summing up, as I understand, the teaching of Christian theologians, "because He is the highest and most perfect good." But can we ascribe goodness to a Being who acts thus? And, remember, this doctrine of the Fall, of the consequent curse, of the conception and birth of all men in sin, is the very foundation of Christianity. Without Paradise Lost, Paradise Regained has no meaning. It was the fall of man in the first Adam, as St. Paul teaches, which necessitated the Redemption of man by the second. The Pauline doctrine is not indeed in the Gospels at all. But it received universal acceptance by the church.

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All the fathers, all the theologians of Catholicisn—and the orthodox Protestant divines do but follow in their wake *hand possibus aquis*—regard as fundamental dogmas of their religion, the Fall, the ensuing curse, and the promise of the Redeemer, fulfilled so late in the world's history, when Christ died for the sins and rose again for the justification of all the countless myriads of mankind, of whom a mere handful have ever heard of Him, while even of these few profit by His work. Now, what am I to say to all this? "Reason", Bishop Butler tells us, "is the only faculty we have wherewith to judge concerning anything—even revelation itself." Is such a revelation, such an explanation of "the riddle of this painful earth" reasonable? Was Pliny wrong in accounting it "*Superstitio prava et imodica.*" A book by a recent writer who, as I understand, is much esteemed by the British public, contains a judgment, differently expressed, but to the same effect. "The purpose the older theologians saw in the world" writes Mr. Wells in his *anticipations*, "was no more than the revenge—accentuated by the special sentiment of a favoured minority—of a mysteriously incompetent Deity, exasperated by an unsatisfactory creation." That the adventures of one Adam, supposing that he ever existed—a most improbable supposition—should have involved the whole human race in such terrible consequences, that the "plan of salvation," as the phrase is, should have been incubating in the Divine mind for some thousands of years— the expedient of purification by a Universal Deluge having been tried in vain— that the tragedy of Calvary should really have been—when no one supposed it to be when it was enacted—"a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world", and that, after all, it should prove fruitless for the overwhelming majority of the human race—the countless millions born during tho myriads of years before Christ, and the countless millions born after him who never heard of him or never believed on him—is this credible? I should be sorry to write anything which might shock Christian readers, but they must bear with me if I say that in all the sacred books of my own country I find nothing more irrational".

Speaking of the inherent incredibility of the Christian creed, Mr. Rao says that there is no evidence to believe in the existence of an all-wise, all-powerful and all-good Being. The Christian conception of Godhead is indeed full of contradictions, inconsistencies, incompatibilities and mons-

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trous incongruities. God is infallible and omniscient and yet He could not foresee that His chief subject—the Devil— would refuse point-blank to offer allegiance to His handiwork and that He would be handicapped at every step and would have frequently to repent of what He had done. He devised measure after measure to crush His powerful, insidious and elusive adversary but He was checkmated and baffled at every point. He is omnipotent and yet He is helpless, though every child created in His image is seduced from the path of rectitude as soon as he is born. He is incorporeal and yet He talked to Moses in audible tones and did many things which a man possessed of a perfect physical organism could have done with greater skill and greater despatch. He is omnipresent and yet His son has to go up to the starry Heavens to see Him. He presides over Nature and administers its eternal laws and yet He can create countless universes out of nothing and otherwise act in contradiction of His own laws. This conception is so revolting that wiser and abler men than Mr. Rao—Bradlaugh for instance—have been driven to the devious paths of Atheism and philosophic Nihilism by a contemplation of it. It is a pity that he has not studied his own religion so deeply as he has done Christianity. If he had he would have found out that Theism is an inadequate explanation of the eternal problem of the universe if not supplemented by the doctrine of the co-eternity of God, soul, and matter and the doctrine of metampsychosis or the Law of Karma and Compensation. But when the theistic position is thus fortified it becomes unassailable and impregnable and Mill, Andrew Lang &c. admit this much, albeit reluctantly and in circumlocutory terms. Even David Hume acknowledges in his posthumous dissertation on "The Immortability of the Soul" that metampsychosis is the only theory of its kind seriously deserving the attention of philosophy. Nature ceases to be unmoral and unethical a d the

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terrible indictment of Mill that "she acts with the most supercillious disregard both of mercy and of justice, emptying her shafts upon the best and noblest indifferently with the meanest and the worst" when her workings are studied in the light of this metaphysical principle, loses all its inherent force. As Lessing says.

"Why should I not at one time have taken those steps towards perfection which can bring but temporal rewards and punishments to men? Why, again, should I not have made at another time that progress to which our vision of eternal reward is so great a help? Why should I not return as often as I am capable of acquiring fresh knowledge and further power? Do I achieve so much in one sojourning as to make it not worth my while to return? Never! Or, is it that I forget my former sojourn? Well for me that I forget. The recollection of my former state would enable me to turn my present condition to but poor account. And have I forgotten for ever what I must forget for the time being? Or is it that I should lose so much time? Lost time! What need have I for haste? Is not, the whole of eternity mine?

Again Mr. Rao clearly says that he subscribes to Kant's teaching about the Categorical Imperative of Duty. But every law implies a sanction. It cannot be summed up in the word Karma as Mr. Rao idly fancies it can be. Karma means moral government and there cannot be a perfectly organised and unerringhy administered moral government unless there be a supreme, omnicient, omnipotent and omnipresent Moral Governor. The learned writer shows a lamentable lack of an insight into Vedic philosophy and history and a regrettable ignorance of Aryan institutions when he says "Hinduism is much more a matter of social intercourse and domestic life than of religion *in the proper sense of the word*. It is bound up with our family rites and observances.....A man's speculative opinions on religion, whatever they may be, do not exclude him from caste, nor does his ordering of his private and individual life". This is, unfortunately, true, to some extent, of modern

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Hinduism, but it is certainly not true of Vedicism properly so called. All Vedic rites, observances and *sanskars* are based on a belief in Ishwar and Vedic Revelation. Whoever performs them without consciously yielding assent to this belief is guilty of outward conformity between which and hypocrisy or "moral bribery and subornation of the understanding" there is but a distinction without a difference. Hereditary caste system is the bane of modern India—a canker which is eating into the vitals of Hindu society. He has most unjustly fathered it upon the Vedic Dharm. Mark what Apastambh says.

धर्म्मचर्य्यया जघन्यो वर्णः पूर्वं पूर्वं वर्णमापद्यते जातिपरिवृत्तौ ॥
अधर्म्मचर्य्यया पूर्वो वर्णो जघन्यं जघन्यं वर्णमापद्यते जातिपरिवृत्तौ ॥

आपस्तंब ॥ २ ॥

A low caste man may, by leading a virtuous life be promoted to a higher caste. In like manner a high caste man may by leading a sinful life be degraded to a lower caste.

If Mr. Rao were to take the trouble of developing the line of thought suggested by us and to devote a few years to the study of Aryan scriptures we are sure he would be able to tell us in as convicing, genial and scholarly a manner as to why he is a follower of Veda as he has told us why he is not a Christian.

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Literary and Educational Topics.

"Any man is educated who is so developed and trained that, drop him where you will in the world, he is able to master his circumstances and deal with the facts of life so as to build up in himself a noble manhood and be of service to those that are about him. That is what education means; that is what it is for. Knowledge of foreign tongues, a list of historic facts concerning the past, information poured into a man's brain—these things are not education. These are learned fools."—Rev. M. J. Savage.

"Steady, continuous progress has been the only true progress in the history of the world and the path of steady progress lies open in all direction. Foremost among our present needs is an improvement in the condition of the masses of the millions of cultivators and labourers who live in villages and towns. Some of the young students that I see before me may decide perhaps to settle down in the country as farmers, to adopt improved methods of agriculture, to start co-operative credit societies and to introduce in villages something of the civilisation of the age. Your example will leaven the cultivating classes, will introduce among them improved ideas of health and sanitation, and help them to take an interest in the management of their own village concerns. The education of the masses will also be placed on a better footing. More than this there is need for the subordination of individual interest to the interest of the community. I would rather say that it is of the utmost importance to realise that in order to further and safeguard one's individual interests—in order to make them stable and and progressive in character—the object can in no way be better accomplished than by furthering the public welfare. It is a mistake to suppose that corporate life must be at the expense of the individual. The welfare of the community as a whole is consistent with, nay more, it is dependent on the well-being and development of

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smaller bodies of sects and castes and guilds and of the full realisation of individual capacities. If you can realise this principle, if you can achieve these results even in a limited extent in your life time, if you can inspire the village population with the utility of common aims and endeavours, you will have gone a considerable way towards curing that social disintegration from which our country and our people have so grievously suffered."

(*The Gaekwar to the students of the Baroda College*).

"An honest study of law consists not merely in mastering the principles of different branches of Law prescribed for the examination but also acquiring the true as distinguished from the false legal habit of mind. Over—subtlety and over—technicality based upon our prejudices and preconceived notions of colour, race or creed or caste are not true legal habits of mind. They do not constitute a legally-minded man. The lawyer who is our-subtle and over-technical and regardless of truth, may be a clever lawyer but, as Sir Henry Maine has said, a clever lawyer is but a poor third rate lawyer. He may flourish but his prosperity means poverty of the profession. He may prey upon his kind and suffer no loss, but he may, even as he does, often prosper, but the profession, and through it the community of which it is part, cannot. It is only in fiction that villain comes to end. In real life he not seldom dies in odour of sanctum but for sins of the society. The lawyer is meant to help the society in protecting its rights and redressing its wrongs. The lawyer's profession is a noble one, divine in its dignity and its duty. When you are engaged in the study of law, bear this in mind and learn to acquire scientist's love of truth and literary artist's intellectual temperance in his habit of restraint and reticence and form saintly spirit of charity, and the study of law will be a power for good high ideal. Some will say yes, "it is high." But if he falls below it, the lawyer becomes not a protector of the rights and redresser of the wrongs but a canker and curse of the community."

(*Justice Chandravarkar to the students of the Government Law College Bombay*).

"Pandit Manohar Lal Zutshi, in the course of an article in the current number of the *Hindustan Review* on the Central Hindu

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College at Benares, complains of the ultraorthodox principles which that institution encourages. "The authorities of the Hindu College", he writes, "have been no doubt disillusioned by this time but they are loath to give up the illusion which they have cherished so long. Hence it is that even to-day we see the trail of this mistake all over the institution. The section of the community to which the Hindu College appeals is no doubt rich, but it is played out and the sooner this unpleasant fact is realised the better it will be for the Hindu community and the Hindu College. The only two classes which can be roused to activity are the English—Educated, who have been re-vitalized by the New Light, and the Sudras, who still possess a vast fund of latent energy which is waiting for the appearance of the master who will know how to utilise it. These are plain words but not plainer than were called for by the circumstances of the time. Mrs. Besant's view of the object of the college has shown a tendency to vary according to the character of the audiences she has been addressing. Now it was to revive the pristine glories of Hinduism, and, at another time, to help the formation of sound opinions on secular subjects. While we think that there is need for the spread of sound views on religious, social and political subjects, we think it is undesirable to mix up these questions as is often done now-a-days."

(*The Educational Review*).

"I am requested by the Hon'ble Vice-Chancellor and the Syndicate of the University to invite your attention to the desirability, or more precisely, the necessity, of your making the fullest use of all legitimate means within your power to prevent the boys of your school from joining in political agitation or demonstration of any kind. The disastrous effects which premature meddling with politics is sure to have on the minds and characters of young people, and how seriously it must interfere with the formation of habits of steady work and discipline, need not be dealt with at length; and it is known to all of us how sadly the prospects in life of many a promising Indian youth have been marred by such early misdirection of his thoughts and energies. There however, is another aspect of the question on which a word may be said. The time evidently has come for teachers to make energetic effects to check in every possible way, such conduct on the part of the youths

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entrusted to their charge as might tend further to alienate valuable sympathies from the course of higher education. There can be no doubt that the rackless rushing of school boys and college students into politics constitutes at the present moment a grave danger to the advance of culture and prosperity in this country."

(*Circular Letter of the Registrar of the Calcutta University to Principals and Head Masters in Bengal*).

"A class for teaching Sanskrit and Hindi to Mahomedans has been opened at the Dar-ul-ulum of the Nadvat-ul-uluma at Lucknow. Several Muslims desirous of acquiring a first hand knowledge of Hindi and particularly the Arya Samajic Scriptures have already joined the class, which is expected to fill rapidly. The popularity of the Nadwa has grown to such an extent that the state of Kolhapur has sent one of its Mahomedan subjects to Dar-ul-ulum to complete his studies in Arabic and Persian. The student has been sent at state expense and will receive a stipend from Kolhapur."

(*Madras Educational Review*).

Prof. Rein of Jena lays down the following principles for the conduct of religious and moral instruction in schools:—(1) "Religious instruction in the school should be put entirely on a historical basis; (2) the teaching of the catechism has no place in the scheme of study for the school, it is a matter solely for the church; (3) neither the amount of matter which is presented nor the number of hours alloted to the instruction is of any great moment. Little in this case may mean much; it is in excess that the greatest danger to religious instruction lies, (4) the school of true education should tolerate no examinations in religious instruction; least of all ought religion to be made a subject of the Leaving Examination. (5) If religious instruction is governed by these rules, opposition between home and school is abolished, and the teacher gets pleasure, not pain, from his work; he is free to cultivate the religious interest of the child and the constraint of a prescribed belief is abolished".

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The Mysore Durbar have instituted an examination in Practical Agriculture, to be held annually in November at the Normal School at Mysore, beginning with the current year. The Durbar take a very great interest in the practical instruction of their subjects, and the institution of examinations in practical arts and sciences is a move in the right direction.

M. Andrew Carnegie is one of the greatest friends of education in America and has given away many millions of dollars for the advance of literary and scientific education in the country of his adoption. Not long ago, the great millionaire published a pamphlet entitled "What shall I do with my Forty Millions?" and invited the opinion of the general public as to the disposal of his immense fortune. He, of course, received innumerable replies to his query, each differing from the other, but chose education as "the panacea for all ills" and he is spending his money like water to promote its cause by all means.

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NOTES AND COMMENTS.

Mrs. Besant professes to bring ' divine wisdom ' to this country. But is not this ' divine wisdom ' likely to be more serviceable nearer home ? Will it not do more good to the wild and unmanageable suffragettes who are dragging the fair name of England in the mire ? Will it not be more useful to the white barbarians of the self-governing colomes who, by their hatred of " the black man ", are rendering themselves blacker in the eyes of all right-thinking men in the East and West. Or to the Europeans in general whose land-grab and worship of the Golden Calf are devastating the fairest portions of the globe ?

Mr. Percival Wren M. A., describing the system of education in the " Islands of the Blest, " in the September No. of the East and West, observes: " The really peculiar thing about education in the Islands of the Blest is that its sole object is the complete and harmonious development of the powers, faculties and abilities of the mind, body and soul of the individual. Should one stop a pedagague in the midst of his labours and ask: " With what objects are you giving this lesson, lecture or demonstration " ? he would at once reply: " For the mental and moral training of the minds and characters of my pupils " and he would have absolutely no ulterior motive, no *arriere pensee* of " passes ", no visions of himself as the proud maker of an examination-list record. Can this be said of the system of education in this Land of the humblest when all public instruction tends to injure the health of the body, destroy the originality of the mind, and degrade the soul by giving the youth an over dose *of secular* knowledge ?

Rev. J. A. Sharrock, in the course of a well-written article, published in a recent issue of the " Nineteenth Cen-

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tury and After ", suggests a curious remedy for the present unrest. He says :— " The curse of India is caste. The roots dive down to the depths of the country. We cannot adopt any manner of compulsion, but we can show to India that it is simply impossible to grant anything like self-government and the franchise except on the basis of an absolute civic equality of man with man ".

Well and good ! But how is the Reverend gentleman going to deal with " the white Brahmans" ? What about civic equality between the black and the white ?

The Review of Religions offers Islam for the acceptance of mankind on the ground that the Quran is the only existing book written in living language. It says :— " A remarkable proof of the holy Quran being now the only book for the guidence of the world is to be found in the fact that the languages in which all other scriptures are said to have been revealed are now dead, and the only revealed book whose language is still living language is the Holy Quran. The revealed book whose languages God has caused to die are dead books now and are not meant by God to be followed, while the book whose language is a living language is now the only book which the world has to follow ".

Wah ! what a fine logic this. A Daniel come to judgement ! But if 'a living language' is the only *criterion* of the holiness of a book, why not substitute the 'Tale of Timbuctoo' for the Holy Quran, written as the former is in a better and more modern style ?

The Indian Mirror of Calcutta, describing the nature of the true Yoga, observes : " Had we kept the light of true Hinduism undimmed, we should not be a suffering nation. Suffering follows sin, and God knows what sins we have not to account for. Year in and year out, we have been endeavouring, to the best of our power, to impress this truth upon our countrymen. But how many of our people now-a-days consider it worth while to bestow even a passing thought on this subject ? Go wherever you like, you have nothing but politics. It has become the staple food of the mature and the immature. Let us say again that politics alone cannot effect the regeneration of a race. Those who wish well of the country should therefore turn their first attention to the moral and spiritual elevation of the people ".

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A sound and well-meant advice, to be sure. But is our moral and spiritual elevation possible unless and until we boycott all state and missionary schools and colleges where a Godless education is imparted to our young hopefuls to the utter neglect of religious and moral instruction ?

"From the Theosophical Society as it is now, and as it will be in the centuries te come, the Manu and the High Priest of the Coming Race will select such people as are thoroughly in earnest and devoted to their service, and offer to them the opportunities of becoming their assistants in this great work of organising the new race". So says Mr. C. W. Leadbeater, the Lieutenant of Annie Besant, the High Priestess of Theosophy, in an article published in the October No. of the "Theosophist".

Now here is a good chance for the Hindu to go up. But we are afraid his black skin will stand in his way. And as the Manu of the Sixth Root-Race will be born in the Dominion of Canada, according to Mr. Leadbeater, the poor Hindu is sure to be excluded under the provision of the Anti-Asiatic legislation of these days.

"We want men physically robust and intellectually alert, men with courage to seek the truth, and to proclaim it when they have found it, men who will not shrink from bearing the pain of new ideas, and who will dare to throw themselves sword in the hand on the edge of an argument. And we want ideals of strenuous endeavour, of discipline, of self-sacrifice, informed with a passionate patriotism. Will the Central Hindu College undertake to produce such men and cultivate such ideals"?

Such is the pertinent and searching question put by Mr. Manohar Lal Zutshi in the September No. of the Hindustan Review. Let Mrs. Besant and her dreamy diciples reply.

His Excellency Wu Ting Fang, a living Chinese statesman of wide repute, speaks thus of vegetarianism :— "I abstain from all flesh food, my diet being rice; or, when 1 go out to dinner, wholemeal bread, fresh vegetables, milk, fruits and nuts. I avoid all coffee, cocoa, tea, liqueurs, condiments and all rich foods. I mas-

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ticate every mouthful thoroughly before swallowing. I drink simple water, not at meals but between meals. I practise deep breathing. I take moderate exercise ".

And he is of opinion that man could live a couple of centuries if he only led a simple and regulated life. Let those that have made their bellies " tombs of animals living or dead " read and ponder.

Mr. G. S. Arundale of the Central Hindu College Benares proposes to hold an educational conference in the holy city of the Hindus in December next with a view to promote ' educational activity on the part of Indian Lodges : In other words, our friends, the Theosophists, seek to widen their educational area by founding more schools and colleges and to work them up under the influence of Theosophy. But has not the country passed the verdict of " non possumos " on their labours in connection with the C. H. C ? And have not the disgraceful and disastrous University results of the year made abject confession of the defeat of their purpose ? So the Theosophists had better open their eyes and see which way the wind blows.

Babu Sarada Charan Mitra, late Judge of the Calcutta High Court, sets the following unifying ideal before his countrymen :—

" Narrow nationalistic conceptions— Bengal for Bengalis, Assam for Assamese, Behar for Beharees, and Orissa for Uriyas— are opposed to the growth of the Indian people as a nation. Any act or omission which may tend to divide the Indian people into so many peoples, which would perpetuate the stigma of India being the home of a large number of different nationalities and which would retard national progress as a united whole, is extremely unwholesome. There should be one national feeling pervading the length and breadth of India, Bengal in the East, the Punjab and Bombay on the West and Madras on the South with the United and Central Provinces. Whether the people be Hindus, Musulmans, Christians, Sikhs or Parsis, they should feel that they all belong to one nation, that they are the subjects of the King of England and the Emperor of India, that they have the same civic rights, and their loyalty should have one direction, the throne of England ".

A noble and sublime ideal !

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H. H. The Gaekwar of Baroda is the wisest and most enlightend ruling chief in India at the present day. On the occasion of distributing prizes to the successful students of the Baroda College and High School, the Maharaja made the following significant remark : " India has need ", said His Highness, " of active citizens to-day. We could profitably exchange much of our meditation for Western activity. Metaphysical contemplation may be admirable *per se*. But what we require is more of the study of the actual conditions of this life than of the future existence, if we are to hold a place in the van of civilisation ".

His remarks on the present unrest are equally wise. He says :- " That there should be discontent is not necessarily an evil, for, as education broadens new ideas and as educated men will necessari'y form high aspirations, which they will strive to realise, there will be a discontent with present conditions ". Discontent shows life.

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The Gurukula Samachar.

Motto I :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda.*

Motto II :— The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

Kasauli Trip

Mahatma Munshi Ram took the senior students of the Academy to Kasauli and Simla about the middle of the last month (September). The students enjoyed the holidays to their hearts' content and have now come back from the trip renovated and refreshed. The junior students were also sent to Dehra Dun, Mussoorie and other sanitariums and hill stations; and some of the Brahmacharis were invited and entertained by H. H. The Raja of Tehri.

Summar Vacation.

As announced in our last issue, the Mahavidyalaya and the Vidyalaya were closed for the Annual vacation for two months and a half and two months respectively. The vacation come to end on the 31st instant and both departments of the Academy reopen and resume work on the 1st of November next.

The Season.

The rains are over. The sky is without a speck. The silvery moon shines free from gloom and bathes the whole face of creation with her lovely light.

"Lakes are sweet with opening flowers,
Gardens gay with jasmine bowers;

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While the woods to charm the sight,
Show their bloom of purest white."

And the clear, free-flowing Ganges gladdens the heart of man.

The health of the Brahmacharis.

The Brahmacharis are hale and hearty. The general health of the *Kula* has been good this year and the cases of malaria have been few and far between.

A Distinguished Visitor.

Mr. Krishnamachari M. A., Officer in charge of Sanskrit Schools in the Madras Presidency, paid us a visit in the first week of this month (October). Principal Munshi Ram took him round, and he was highly pleased with what he saw. He also examined some of our senior students and talked with them in English and Sanskrit. He left the following remarks in our Visitors' book:—"I had the pleasure of visiting this splendid institution this morning. It is a pity that I could not see the advanced classes in working order. The students have picked up fairly good knowledge of Sanskrit literature and grammar coupled with rudimentary knowledge of the other Darshanas. English and modern sciences are also taught by eminent Professors with whom teaching in this institution is more or less a labour of love. The chief characteristic feature that I noticed is that the students possess a good grasp of Vedic religion as propounded by Yaska and Swami Dayanand Saraswati. They also cultivate conversational powers in Sanskrit. I would suggest that a few lectures should be instituted to teach History of the Sanskirt language and literature as also the general principles of comparative Philology and Mythology according to Western Savants. The authorities bestow more than parental care in the case of all the students seeking admission in the Academy. The manager deserves to be congratulated for having founded this excellent institution and maintaining the same in efficient condition.

Kangri
Dated 3-10-09.

(*Sd*).
R. KRISHNAMACHARI
Officer in charge of Sanskrit Schools,
Madras Presidency

Selection Of new Brahmacharis.

It has already been announced that the selection of new Brahmacharis will take place on the 31st of December 1909 and 1st and 2nd of January 1910. So gentlemen desirous of

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getting their sons admitted in the Gurukula Academy should send their applications to the Principal by the 30th of November next. Due intimation will be given to those who apply in time and according to regulations, so that they may be able to arrive at the Gurukula with the boys at the right time.

Edward Vansha. Pandit Urvidatta Shastri Head Pandit State High School, Tehri, has presented to the Gurukula Library a copy of his recent publication, entitled the Edward Vansha. It is a poem in fifteen cantos somewhat on the model of Kalidasas' Raghuvansha and gives a connected account of the history of the Kings of England from the earliest times to the coronation of His Imperial Majesty Edward VII. The attempt is a bold one and the auther has struck out an altogether new line for himself. As such he deserves congralulation and encouragement at the hands of the literary public throughout the country.

As regards the merits and defects of the composition, we leave it for a subsequent issue.

**** *The Editor of this Review does not undertake to return any manuscripts ; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

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Sir Roper Lethbridge, K. C. I. E., K. B.

In a recent issue of the London *Times* refers-to the *Wednesday Review* as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:—

"Every week lately I have read with the greatest interest the *Wednesday Review* which you have been so good as to send me, and I can assure you I am full of admiration of its quality, both in style and matter. The high standard of literary excellence which it maintains is really remarkable; and I am particularly glad to observe that it is singularly free from those excesses of harsh personal criticism or of violent politlcal animosity to which less serious and thoughtful journals are sometimes prone."

Francis Henry Skrine Esq., F.R.H.S., F.S.S., (I.C.S. retd.)

in a letter dated 2nd October 1908 writes:—I regularly Receive the Wednesday Review and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quallty which is most conspicuous in the Wednesday Review is impartiality. I think that you are rendering great service to your Country and the Empire.

J. M. Maclean Esq., (Ex. M. P.)

I am much obliged to you for sending me copies of your brightly written *Wednesday Review* which I have read with interest. There is the true spirit of independence in it and this is the only thing which keeps a newspaper alive.....I admire your excellent paper for its excellent English.

The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Revlew seems to be a journal [of striking excellent and I heartily congr atulate you open it. I wish we had more journals of this kind in this country.

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